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# LESBIAN TIDE

A FEMINIST PUBLICATION, WRITTEN BY AND FOR THE RISING TIDE OF WOMEN TODAY.

In this Issue:

Inside Terminal Island

tacky trashy Theatre Column

'CHINA'

MY MOTHER WAS MY FIRST LOVER

WHERE HAVE ALL THE WOMEN GONE?

Rita Right on Radical Rhetoric



# The LESBIAN TIDE

VOLUME 2, NUMBER 6

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# Inside Terminal Island

## California Federal Penitentiary

GAY LIFE, WOMEN'S LIBERATION AND  
PRISON CULTURE

Edited by Jeanne Cordova

(The following was an interview conducted by Tide staff writers Sally Anderson and Jeanne Cordova while inside the Women's Compound at Terminal Island.)

### PART I: GAY LIFE IN PRISON

I'd like to ask some questions about gay life in here. Would you point out a few gay women to me?

"You're talking to some!"

Do you see any differences between gay life in here and gay life out on the streets?

"There's a lot of companionship in here. A lot of us get turned out here in prisons or jails because of a lack of closeness with somebody. Say someone who is gay on the streets, when

they come in they are accustomed to an entirely different kind of relationship. They find this chick and they dig her, and the broad gets turned out. Now she's got a husband and her kids out there. Well, she's torn between the two. Then there's society's trip and society's really not there yet on liberation. They ask themselves, 'What am I supposed to do? I can't go out and visit my husband.'

When I worked here, as a student group worker two years ago, it was almost like being gay was fine, or expected anyway. Is this true and do you think there is less discrimination of gay people here than on the outside?

"I don't exactly understand it. It's like it's not condemned, but it's not condoned. We have gay officers (wardens) here as far as that goes, but..."

Do you know that they're gay or do you just assume?

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# Feminist Acquitted in "Great Yogurt Conspiracy" Trial

by Jeanne Cordova



MS.DOWNER AT LOS ANGELES  
COURTHOUSE AFTER ACQUITTAL

Downer called, "real upper"

A four woman, eight man jury of Los Angeles Municipal Criminal Court returned a NOT GUILTY verdict to Ms. Carol Downer, founder of the Feminist Movement's Self-Help Clinic concept.

Ms. Downer was arrested after a September 20th L.A.P.D. raid on the Feminist Women's Health Center. She was charged with practicing medicine without a license because she allegedly applied yogurt, the common household variety, to a woman's vaginal yeast infection.

Watched by thousands of feminists across the country, the precedent-setting eight-day trial ended Wednesday, December 5th, after nine hours of jury deliberation. Jury foreperson, Paul Barnam, climaxed the mood of the hundreds of women gathered at the courthouse in a postcard to Ms. Downer which read:

"Carol, you're not a downer, you're a real upper. You're a beautiful person and you're doing a beautiful thing! Good luck!"

## Women Jubilant at Center Party

Directly after the verdict, a large party of photographers, T.V. personnel, lawyers and some 50 women gathered at the Crenshaw Street Center. A hastily put-together song,

"Going to Self-Help Clinic,  
Every Wednesday Night,  
Going to Self-Help Clinic,  
Cause the jury says we're right!"

reflected the women's mood and was sung for several hours.

## "A VICTORY FOR ALL WOMEN"

Asked what the verdict meant to her, an elated and confident Ms. Downer replied, "This is not a victory for one woman, but a victory for all women. We interpret it to mean that women can go forward, that they can learn about their own bodies. It means that we can go on sharing information without excessive worry that we are going to be arrested or prosecuted on some fine point or misinterpretation. It means that Self-Help Clinics all over the country that have been concerned about this work can continue to teach women to understand good health care and be able to demand it."

As to the charge of "practicing medicine without a license," Carol stated, "Obviously we weren't. We always knew we weren't. But we are very happy that we had this opportunity to test the matter. Our very able feminist attorneys, Diane Wayne and Jenette Christie, put together a very conscientious defense. So now it is down on paper for everyone to know; we weren't "practicing medicine" - with or without a license."

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# Thoughts and Questions on the Gay Women's Movement

by Del Whan

See December issue for Part I

It has been said that only 5% of the people ever try to make things happen in life...10% watch what happens...and 85% never know what the HELL happened! That statement applies very well to the gay movement. We all know who the 5% are who make things happen. They are the "leaders" who are caught in a double bind of trying to work actively for change while paying lip service to the rhetoric of "leaderlessness." This is debilitating, dishonest and stupid. The movement is cutting off its hand by allowing the myth of "no leaders" to persist. We need more honest political and social analysis to get us out of the wilderness of Double-think/Double-talk. Otherwise we see the disgusting spectacle of gays attacking gays, women attacking women, etc. over the counter-productive issue of "elitism." To paraphrase a recent statement by Freda Smith: We need gay individuals out front with moral commitment to our revolution, trying to free the thousands of our people still trapped as many of us once were trapped. Yet what do we see? Charges and counter-charges of "elitism" among gays, who are the "scum of the earth" according to straight society's views!

What would happen if four people went for a drive in their car and all of them were supposed to share collectively in the decision-making process known as "steering"? We all

know what a mess that would be, but why can't we see that "steering" is just as mandatory in our movement groups? By failing to examine all the ramifications of terms like "structure" and "leadership" we have often done ourselves in by sowing the very seeds of our destruction in the sacred rhetoric of our groups.

If we want our groups to remain viable we will have to be more objective and practical about leadership, structure, allocation of responsibilities and decision-making policies. We probably got into the leadership/structure mess in L.A. by failing to distinguish between two main types of groups: 1) Consciousness-raising groups and 2) Task Force organizations. Obviously there are many good reasons for having no leaders and very little structure in Consciousness-raising groups where the main activity and purpose of the group is TALK. But what happens very often is that a Consciousness group will try to go beyond talking into the area of political, social and educational activism out in the community. For such diversification into a Task Force a group cannot cling relentlessly to a collectivist, leaderless structure originally designed for another purpose.

## CONCLUSION

If, as we've seen, various myths and dogmas can help or hinder organizations, it is certainly time we try to become more conscious

Continued on page 8

## My Mother Was My First Lover

### LINDSAY'S PORNO CORNER

Sam brushed back her d.a., checked herself in the dirty cracked mirror, and knew she looked good. She flung one more sock down her pants front, straightened her tie and was off.

The bar was a typical gay bar - dark and dirty, somehow fitting the life these girls led. Butchie Rodriguez was tending the bar when Sam strode in. "Gimme a beer, Butchie", Sam growled. Butchie drew a draft and clumped it down on the bar - it slopped over its sides. Sam took a long pull on the beer, sighed deeply, then shrugged her leather jacket - the symbol of her life - off her broad shoulders. "Damn." The elastic band she wore to make her breasts flat had ridden up. "Worse than a goddamn jock strap." Sam didn't know what a jock strap felt like, but she thought it was the right analogy. At least the socks in

her pants were still aligned. Sam stomped off to the restroom, to repair her chest. "Too goddamn bad I got 'big boobs'".

When she came out of the restroom, Sam saw the prettiest little piece she'd ever seen. The girl was short and a little on the stocky side but Sam liked them like that. Her friends had often heard her chuckle, "I like 'em big. More to love. HaHa." The girl had blond, long hair and a dimple on her right cheek. "Probably got one on her little right ass too," Sam thought. Too bad her eyelid drooped so much but can't have it all.

Sam went into the role she knew was so appealing. She clomped to the bar, then leaned against it. When she reached for her beer, her strong arms rippled. The girl looked at Sam. Sam flexed her rippled muscles and drank her now-warm beer.

(to be continued.....next issue)

Royce M. Barlow



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Los Angeles, CA 90010

PREFERENCE GIVEN TO GAY WOMEN

## Rita Right on:

## RADICAL RHETORIC

Words are very important. They not only convey ideas but they reveal one's understanding and relationship to the MOVEMENT. Persons new to the MOVEMENT often feel left out at meetings and parties because they do not understand the language being used. Strange new words are thrown around and familiar words are used in strange ways.

For example: by virtue of its versatility, the word "fuck" is essential to a MOVEMENT person's vocabulary. One of its uses is in the phrases, "a fucking good book" and "a fucking bad book." The meaning of both phrases can be understood by eliminating the word "fucking" from each. Thus, the first phrase means "a good book", and the second phrase means, "a bad book." Note that "fuck" has no function in either phrase except to add emphasis. The emphasis however is not on the phrase, but on the vocabulary of the user. It denotes her as a MOVEMENT person. "Fuck" also can be used to mean "stoned" ("fucked up"), insane ("fucked up"), or "not in agreement with my political views" ("fucked up"). Because these various uses of the word "fuck" sound so similar but convey such different ideas, one is safest in determining the intended meaning by looking at the context in which the phrase is used. In fact, "fuck" can be used to mean almost anything except "a sexual experience". When used in this context, "fuck" is a throw-back to sexist heterosexuality and thus a new word had to be found which included in its connotation the feeling, warmth, and commitment that feminist women associate with sex. The word chosen was the verb "to relate to." Examples of the use of this word are, "Susan and Mary have been relating for five years" (Susan and Mary have been sleeping together for five years), and "I see Nancy and Kathy together all the time, I wonder if they are relating" (Are Nancy and Kathy getting it on!?).

Along these lines, MOVEMENT people do not "gossip." They "discuss intra-MOVEMENT personal dynamics." They do not "cruise" because cruising is sexist. And MOVEMENT women do not "trick." They have "short term", but "meaningful" relationships.

Also, if a woman says about another woman, "She's a dyke", depending on the context, she could be saying that woman is "a fine, independent, aggressive sister", or she could mean, that woman is "a rotten male-identified, aggressive woman."

One last word that is necessary to a MOVEMENT person's vocabulary is "high". One meaning of "high" is "stoned" (see also, "fucked up"). ALL MOVEMENT people get "high" because getting

"high" is illegal and therefore very radical. Also, getting "high" is sisterly because for many MOVEMENT people selling the stuff to get "high" off of is their only means of support. However, when used with the word "consciousness", "high" takes on a new connotation. Someone with a "high consciousness" is someone who is politically aware and understands her oppression. One can tell how "high" a person's consciousness is by how many meetings she goes to and by how often she uses the words in this article. Thus, to demonstrate a "high consciousness", one does not really have to change one's ideas, but merely one's vocabulary. The same idea that was laughed down a last week's meeting will be overwhelmingly accepted this week it is rephrased in MOVEMENT words. A speech booted off the stage at the rally last spring will have the same people screaming "right-on" until they are hoarse next fall, if it is said "correctly". Nothing is more important for a person to be successful in the MOVEMENT than proper vocabulary.

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of the ones we salute every day as sacred gospel in the lesbian movement. The following is a brief list:

- 1) We are all oppressed by the "system." Hierarchy, structure, capitalism, materialism and middle-class values are bad;
- 2) We are all equal, and all "sisters". There is no status in our groups as to age, wealth, experience, beauty, ability, or time-in-service-to-the-movement. Super stars or "elitists" are authoritarian and oppressive; we must get rid of them.
- 3) Monogamy and the nuclear family are definitely "OUT." So are men (Ugh!) Roles are sexist (that means "bad"). Also, we have the notion that enjoyment of physical beauty or sexiness is "sexist".
- 4) Gay is great, feminism is great! We are political; we are very strong. We in the movement have very few personal or emotional problems. If we have any problems it is because of the "system."
- 5) Our ideas and political beliefs are correct; anyone who disagrees with us is against us, stupid, and reactionary.

Now let's see the pitfalls these myths can lead us into:

1. A total lack of structure leads to chaos. No division of labor means nobody cleans up or opens the mail or initiates anything. Also, there are no legitimacy beliefs to invoke to prop up the organizations or its "leaders." A constant conflict goes on between the "individual" and the "collective."
2. "Super stars" are constantly attacked in a very divisive, destructive, un-sisterly manner by jealous demagogues seeking status for themselves by knocking down others. Pretty soon it becomes evident that nobody has to do anything to be somebody. The thinking seems to be that, "If you are gay you deserve just as much recognition and status as Kate Millett even though you haven't written a book." Even within the pecking order of the local scene one finds very often jealousy, competition, cliques, status-seeking, ostracism, manipulation, hostility, lack of trust, cleavages, and power plays.
3. The search for non-sexist life styles often leads to youth chauvinism and intolerance for other ways of relating such as disdain for older, butch-femme oriented women, and absolute rejection of men. Also, we say we

are liberationists, but we tend to equate sexiness with sexism, nudity with exhibitionism... Eros is still locked in a closet!

4. Reluctance to face personal social or emotional problems often leads to dishonesty, denial, projection, and rationalization. There is usually a tendency to deny "ego" needs (which really aren't all that awful!) like: need for accomplishment, approval, love... And the ego needs of other persons are similarly ignored; thus people are hardly ever given credit for doing something well. Nobody ever says "Thanks" or "Congratulations." In fact as we saw with Kay in the article, harsh criticism is much more prevalent than reward or recognition.
5. Finally, there seems to be a general characteristic of anti-intellectualism in the lesbian movement. This seems to be the main cause of faulty, slipshod political and social analysis and theory. The various groups become chauvenistic about their "infallible" doctrines and therefore attempt to control individuals and quash dissent.

As for some remedies for the malaise of our lesbian movement, it is obvious that we need to slice through the rhetorical bullshit and get on with the revolution in love and joy and sisterhood. We also need to recognize trouble-makers and deal with them. But mostly we need to learn the skills of organizing that go into building a viable, healthy, changing growing group. For those who are interested in various organizational structures for different ends and purposes, look into the study of "systems analysis." Until we take a more rational, intelligent approach to communication, control, and group interaction we are going to continue to experience the same old pains and symptoms, but never understand or learn anything of help in the future.

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It's not your children I'm after.  
It's not my choice that I want to flaunt,  
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## Angry Atthis

Review by Stacey Morgan

She's a sister. A gay sister. And an openly gay sister. Our very own version of showbusiness "Rhonda Radical".....that's MAXINE FELDMAN.

She is a lesbian, a revolutionary, and a singer of very good feminist and gay songs. In the past month she appeared as a guest soloist with the Feminist Theatre at the Pasadena Art Museum, at the benefit for L.A.'s Gay Community Services Center, and at the Orange County benefit for arrested feminist, Carol Downer. However, due to the fact that she is a student at El Camino College as well as a professional singer, money is not a dirty word in her vocabulary!

During the past 6 months she has appeared in concert fronting the Feminist Comedy team Harrison and Tyler at many of the local colleges. She also appeared with the feminist duo at the California Institute for Women (state penitentiary) and brought the house down. Aside from being an open lesbian performer and a fine entertainer Maxine Feldman writes and sings probably what are the most consciousness-raising gay songs written (i.e. "Angry Atthis").

When Harrison & Tyler brought Maxine out to Ventura College campus and introduced her as a lesbian singer, the stage manager told them to "get that dyke off the stage." Harrison & Tyler weren't sure what the stage manager was referring to as they thought that "dykes" were something Nixon was bombing in Viet Nam. The stage manager insisted that Ms. Tyler tell the audience that the College had not invited Maxine Feldman to the campus, and that they did not want a lesbian entertainer. This was strange since the name of the Women's Week out there was "Human Dignity Week." Ms. Tyler went on stage and explained what was happening and asked the 500 (mostly very square) students and parents, "How many of you are glad Maxine has come here?" All but a handful stood and gave Ms. Feldman a tremendous standing ovation.

Ms. Feldman is the type of entertainer that this and other communities should support. I'd like to see her appear in a few gay bars that feature rock for a little consciousness-raising. So sisters, wherever Maxine is appearing, try to get to see her. I guarantee, you won't be disappointed!

The "guaranteed annual income" has come to lesbians who live in New York City. You all qualify for Uncle Nixon's money thru your local "aid to the disabled" welfare program. All you have to do is fill in the word "homosexual" or "lesbian" where it says, "name".

# Where have all The Women gone?

by Jeanne Cordova

Sometimes I feel it's been a long time passing for many of us who worked for so long in the Women's/Lesbian Movement.

## L.A. Women's Center Closing?

Citing lack of staff and inability to keep up \$275.00 a month rental, L.A. Women's Center staff member, Ms. Joan Fisch reported December 11th that "yes, the Center is closing. We should be out of here by the end of the month. We are looking for a smaller place, probably somewhere in the Echo Park area where there seems to be a community of women that want us."

Ms. Fisch also discussed the Center's long time lack of structure as a possible reason why women had fallen away or had not become involved in the Center. "Everyone seems to feel a need for the Center but there is very

little support. I think there would have been more support if things had been better organized".

I've been going down to the Women's Center for more than 2 years now. It used to be exciting. Lately, it's been too quiet. It used to have papers and bulletins and referrals and phones and posters and lots of women hanging off the walls. It still looks the same, except the women are gone, almost all have drifted away.

"Why?" "What does it mean?"

I know two things. One, there has been a gradual, but very noticeable, decline of organized women's and lesbian groups in Los Angeles over the last year. The folding of D.O.B early this year, the August closing of the Gay Women's Service Center, the numerical decline

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## THE TIDE NEEDS:

As most of you know, we the publishers of the Lesbian Tide are a working collective of gay women. If you are interested in working on a magazine like the Lesbian Tide we need you. Right now we especially need:

- 1) Secretary: Our last secretary met someone special by answering our letters, and moved out of the state! We are in urgent need of someone who can write warm friendly legible letters. You don't need to know how to type. Knowledge of lesbian feminist community helpful, but anyone can learn.
- 2) Typist: Not fast, but accurate. We can't print it if we can't type it!
- 3) Production Department says, "help!" Any woman interested in lay-out and technical parts of putting a magazine together.
- 4) Artist: What can we say. Most of us need a ruler to draw a straight line! We need creative, imaginative women who are into drawing, graphics, etc.
- 5) Writers: Local and national and international. We need reporters for news events as well as creative articles about anything you think is important. We solicit writings from all our readers. We need more staff writers.

If your head is anywhere in these parts come any Thursday evening 7:30 to our meeting at 1124 1/2 North Ogden, or call Jeanne at (213) 656-1049 or Rita at (213) 384-9903.

## SEXUAL LAW REFORM MEETS FOR 2nd CONVENTION

The 2nd annual convention of the California Committee for Sexual Law Reform will be held in L.A. on Sat. and Sun., February 3rd and 4th. The Convention will be held at the HELP Center at 7221 Santa Monica Blvd, L.A.

Local meetings to elect local delegates to the Convention are being held in Los Angeles, Sacramento, San Francisco and San Diego on Thursday, January 4th. In L.A. this meeting will be held at the above address. Contact HELP, 876-0883, for further information. Los Angeles has been allotted 26 delegates to this Convention. The Committee has asked that "every attempt be made to insure equal representation by both men and women as delegates." The Convention itself is women to all of the community, however voting will be by delegates only. All persons are invited to come and vote at the local, January 4th meeting.

## GAY COMMUNITY SERVICES CENTER WOMEN'S CLINIC; tues. nights, 7 to 9 pm.

Urgently needs!; women for- Administrator (no medical bkgd. required), women doctors, nurses, lab techs, drugs. This clinic will not survive without direct personal services volunteered from the women's community.

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# Lesbianism : "personally healthy, politically necessary"

by Freda Smith

A three day Colloquium on "Lesbian Woman: Myth and Reality" on the California State University at Sacramento December 6-8, received enthusiastic endorsement by the hundreds of persons who attended the free program. Sponsored by the Cultural Programs Committee, in conjunction with Gay Studies, Women's Studies and Lesbian Feminists on campus and in the community and coordinated by Patty Wallace, the program was devoted to exploring and exploding the myths about lesbianism.

"Lesbians have chosen to fight against the oppression from sexist society", stated Sally Gerhart, lesbian-feminist from San Francisco who served as opening speaker:

Ms. Gearhart introduced five assumptions in her talk titled, "The Vocal Minority"; first, that it is evident that there must be changes made in the way people relate to each other... not only to gay people, but to all minority people; secondly, that the woman's movement is mostly made up of whites. Her third point was that lesbians have associated themselves more with the woman's movement than with the gay movement; fourth; that it is time now to reject the stereotypes placed upon lesbian woman, and fifth, and her most important assumption: that lesbianism is as personally healthy as it is politically necessary.

Next on the program were Del Martin and Phyllis Lyons speaking from a prepared text on "The Silent Majority". They created the picture of the lesbian woman living in Middle America, isolated and silent, by reading excerpts from scores of letters they had received after the publication of their current best seller, "Lesbian Woman."

Rita Mae Brown, editor of the Furies, and a contributor to many Women's Liberation Publications held an audience of several hundred people spellbound for nearly an hour with her presentation of "How we sabotage ourselves"...speaking of problems common to the struggle for liberation of all women (and other oppressed peoples).

The final day of the Colloquium was dedicated to the arts: lesbian folk singer Joan

Hand led off the event, followed by lesbian poets: Judy Grahn, author of Edward the Dyke and other Poems, and Pat Parker, author of A Child of Myself. A rousing finish was offered by the Teatre of Lesbian (a creation of Feminist Vicki Hall's performance class) entitled Homo Brontosaurus.

The article on the transsexual issue in San Francisco, which was to be printed in this issue, will not appear due to circumstances beyond our control, however, it will be in the next issue.

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## Tacky Trashy Theatre Column

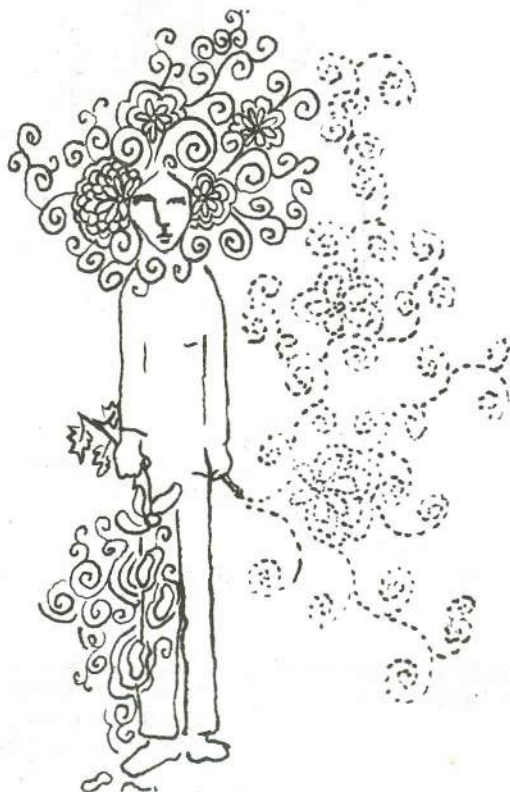
by Stacey Morgan

Review: Ann Dee

So...I said to myself..."Self, who wants to go to a bar AGAIN this weekend?" I mean, why not try something different? Ah ha, perhaps bowling ...No, the last time I bowled I got 100(total of five games). How about roller skating. Nope. I just look too tacky falling on my ass, and that's before I even put the skates on. I know, I could spend an evening reviewing all the campaign promises Nixon has broken...but that would have taken too long. So what's left?

Well, my eye caught an ad. Ann Dee is at the Theatre de Hombre...739 N. La Brea, Hollywood. Nobody had to tell me about Ann Dee. I had seen her before. What can one say about a woman who has been called one of the greatest performers who ever lived.

So, I ironed my work shirt...sewed my blue jeans (which unfortunately were ripped in a very awkward spot)...and headed for the club. Not to say that Theatre de Hombre isn't a beautiful club. It is...but hell, I wanted to see(for the sake of my sisters who read this tacky column) the treatment I would receive dressing this way....The atmosphere was warm, the maitre de gracious, and nobody could care what I was wearing(I love being noticed in a large crowd).



For a mere two drink minimum I sat through an hour and twenty minutes of one of the greatest shows I had ever seen. Ann was not only her inimitable self, but she was backed by a black singing trio who were fantastic, Richard Caruso who plays a great sax, and a heavy, heavy band.

The place serves dinner, but if you can't or don't want to spend the bread, there's just a two drink minimum(no cover). The show had a few old favorites, but basically leaned toward a very modern far out today bag. She sings the hell out of Helen's, "I am woman". Its difficult to describe, you're going to have to see it to believe it. So one of these eveinings, when you really feel like getting into a different trip...catch Ann Dee. You'll really flip out.

## FUCKING DAISIES

BY by Tessier

i met a chick in the alley last night, leaning up against a brick-wall chain-smoking Virginia Slims. she had this daisy in her hand which she was peeling like it was some kind of long-stemmed banana, and she was talking to it...  
"she loves me, she loves me not, she loves me.."

then she dropped the skinned fruit of the over-ripe flowers and she said (in a perfect newscaster's monotone),  
"all my daisies say she loves me."  
but her eyes were wild, like bright brown pin-wheels.

I am not a daisy. i kissed her hard on the mouth until i felt her teeth all white on my tongue. after a while we were both of us lying among the naked daisies, and i had wrapped my coat around her to keep the stars off. the stars were very cold.

i told her what she should do is take her girl by the hair in some parking lot or the middle or the living room and show her a good 40-second rape, instead of standing around fucking daisies.

but she said her lover was tender like smoke and very busy not hurting anybody, so she would wait until she had more than 40 seconds....instead of making love on a wristwatch.

i guess she had a lover somewhere. she said she sleeps alone, and i believe her about that.

Yogurt Conspiracy, cont.

### Men Overcome "Handicap"

Good old near-dead "faith in the average man" saw a new first in the eyes of feminist attorneys Ms. Wayne and Christie. Initially, both lawyers tried to seat an all-women jury because, "On general principle we felt women would be in a better position to judge the case because they might have had experiences that would more qualify them. But apparently the men were able to overcome the handicap and judge fairly."

Essentially the defense rested on "getting those twelve people to think of the vagina like anything else. It obviously could be a clear-cut violation of the law or not a violation of the law. If you think of the vagina as something different and weird like most people do, then anything that affects this part of the body would be treated as mysterious -- such as treatment or diagnosis! I think we really got it across to them that it's the same thing." Ms. Wayne continued, "Once you see that this kind of "treating and diagnosing" (words that usually fall under the category of "practicing medicine") is like dealing with your nose or throat, then you see you can't live your life under that statute (Business and Professional Code S2141) in its narrowest interpretation. Part of the Self-Help Clinic concept is to help people understand that analogy."

### Staff Member Forsees 'No Changes'

In a short interview, Center staff member Flo Erring answered some questions as to what the decision might mean for the future of the L.A. and other Self-Help Clinics:

Question: What effect do you think this decision will have on this health center and other similar centers?

Ms. Erring: Ever since it happened everyone has been guarding their words, afraid to do this or that. Things that we had always been doing because we knew we were right, were all of a sudden questioned. We thought "God, we can't help women if we're always afraid we're going to be busted." I think this decision reaffirms that we were right. There won't be any more paranoia.

Question: Do you think you will change any of your procedures?

Ms. Erring: No, not at all. I can't see why we would change. We are doing what is right. Why should we change it?

Question: In other words, you see the jury's decision as a complete vindication of what the Center has been involved in?

Ms. Erring: Vindication is a heavy word. I think they have just reaffirmed. When your peers say "you're right", you're right. When you look at the fact that 8 of them were men, it just makes the case stronger.

Question: Will you have to be a little bit more careful in the future, do things in a more medical sort of way? Protect yourselves more than in the past?

Ms. Erring: Well, I don't think it comes down to protection. It comes down to just using common sense. Sometimes we get so excited when we are talking to our women that we say things that we shouldn't. I think the only thing we will have to do is just not get so excited. Just give them the facts and let them run with them. Beyond that, there is nothing that would change. We have been taking care of business and we're just going to continue.

Question: What kind of things do you do here that might be interpreted as close to "practicing medicine"?

Ms. Erring: I really don't think there is anything. The yogurt was about the heaviest thing. I would be willing to bet half my life that that was the only time yogurt was inserted. All we really do is let women in on their own bodies. Although we didn't do it before, they've just said, inserting yogurt is not practicing medicine. Now we can do it.

Question: What about inserting speculums (device for opening the vagina)?

Ms. Erring: We can insert speculums but most of the time we show the woman how to do it. We might help in a case where a woman is having problems locating her own cervix. We help her find the cervix. If the woman inserts it herself then we are not doing anything. We are going to continue letting women in on their own bodies. To let them have the news, to keep it up.

## LESBIANISM NOT AN ISSUE

### No Compromise with Feminism

In its one year history, the Los Angeles Health Center has been comprised of both gay and straight women. Termed "one of the truest examples of feminists working together" Ms. Downer noted that the "question of lesbianism never came up during the trial. It was implicit though. Any juror who wanted to think "Oh, that's just a bunch of women practicing medicine without a license", could have. But they didn't. Or if they did, they didn't give a shit, because we don't give a shit.

Continued on page 25

# CHINA

by **Fran  
Winant**

not to the real china  
but to a china of the mind I travel when we make love  
I travel when we make love  
armies of high cheeked women but to  
with cool smiling eyes  
pass between my thighs  
where your head rests  
and at their shoulders  
just above the points of their rifles  
a poster yellow sun rises  
on thin stretched clouds  
lava, blood and those gold roads  
that open over the city  
for a while some mornings  
and when real dawns break

the faces around me are my friends  
transformed from laughter to anger  
transformed from frustration to work  
transformed from what we are now  
to other lives  
my knees are dark stands of pine trees  
under an illuminated clock  
until your tongue makes me close my eyes



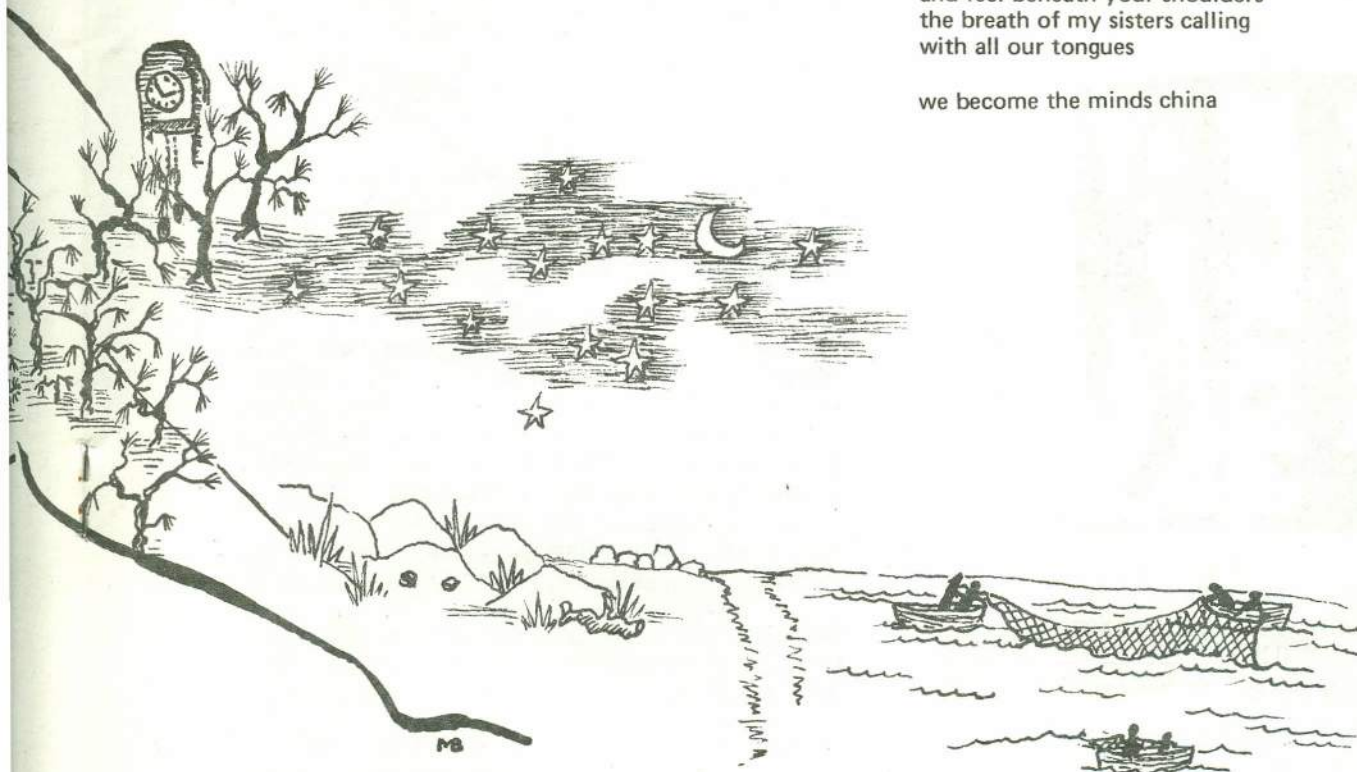
in that peaceful land  
 there is peace for me  
 in that land of total equality  
 there is my share of equality for me  
 in that land  
 where we do things for ourselves  
 there is my town where I live  
 with women who have chosen each other  
 on the basis of the work  
 we want to do together  
 and there is our love  
 which feeds me  
 my sisters and I build a boat  
 we weave nets  
 and go to the sea to catch fish  
 for other women who work on shore  
 we have to learn about the currents  
 how to steer the boat  
 how to throw and take in the nets  
 we have to not be seasick  
 we have to learn to read the stars  
 we learn all this over years  
 but we don't feel time passing  
 because we are doing what we want  
 and in this china  
 our lives are not fragmented  
 we turn to each other  
 with the same strength and joy  
 that we turn to our work  
 in the nights net we swim together  
 flashing silver  
 the hope and confidence  
 children seem to have then lose

we keep as we grow older  
 and our wisdom smells of salt  
 it runs down into our hands  
 I have made my first revolution  
 here inside my body  
 I was a land I could not own  
 and I have given myself back  
 I have taken myself away from  
 the landlord  
 now I farm myself with your help  
 one of the first crops I grow is  
 muscles all over my body  
 I irrigate myself  
 washing away despair and lethargy  
 I learn to fight  
 immediately after I learn to kiss  
 I am realistic about  
 how many want to take this land away

I become the minds china  
 wall and all

as my body gathers against your mouth  
 you know I want more than  
 just waking up in your arms tomorrow  
 as my body tenses  
 I can leap into that other society  
 and be able to live there  
 not in america  
 where if you don't get caught  
 you can have love  
 but little else  
 not in china  
 where you can have  
 meaningful work but little else  
 I pull you close to me  
 and feel beneath your shoulders  
 the breath of my sisters calling  
 with all our tongues

we become the minds china



Terminal Island, cont.

"Some you know and some have said, but even our own warden keeps it a secret! There is one particular one. She's never said it to me but she's made it plain that she hangs out at this particular gay bar in Long Beach. But she's never completely come out and said 'I'm gay.'"

When you say being gay is neither condemned nor condoned, do you mean they are allowing people to be gay for pacification reasons?

"I really don't know. Like the dudes are right next door (Terminal Island also houses a men's compound. The two sections are separated by a large concrete wall). Now, we can write them through legal channels but if you get caught talking to one who might be over here doing maintenance work, you're in trouble."

(Another woman inmate): "I received a D.R. (Disciplinary Report) for a P.C. (personal contact) bust. I went into D.R. Court and they put me on room restriction. I can't go into anyone's room and none can come into mine, for a month. In so many words, they were saying that it's really not a serious D.R.. They're saying, 'We can't have this but if you can do it without us seeing it, it's cool.' I did time at C.I.W. (Corona Institute for Women, California State Prison ) At the time I was there, a person would've really gotten hell for this action I did. That was seven or eight years ago."



So you can walk around and put your arms around each other, but it's just when you get into heavier things like kissing and ...'

"No, you can kiss. It just depends, different strokes for different folks. If they figure that that's what it is and they want to write you up,

they'll write you up. Like her (pointing to another woman) and I might just be good friends and put our arms around each other. If they don't think we're going together, they'll let us. And some officers, even if they know we're going together wouldn't do anything. But then there's others who would. You just learn to tell the difference."

Those two women sitting over there with their arms around each other (in the middle of the day room), would that be called "physical contact? Could they be busted for that?

"If they (prison wardens) are shitty enough, they could bust them. Like two broads were busted in here when they were laying down fully clothed. The reason they got a D.R. was because one had her legs draped over the other. In no personal spots or anything like that, they just had their legs draped over each other. In another incident a broad was clothed in bedclothes. She was laying under the sheets (in her bed cell) and another broad was laying on top of the sheets. They got a D.R. A few doors down, two people were in bed completely naked, and they both got a D.R. The same D.R. as the people who were clothed. It was written the same way."

Do they harrass everyone or just those who are seen?

"It's like different strokes for different folks. Like if you and the pig (warden or official) have a half way decent rapport, you get away with it. But if you and the pig have a poor relationship...it's like if they don't like somebody they'll lay and wait for an opening to get at them."

(Speaking to two other gay women, Jeani and Esther): One woman said that out of 35 staff members, about 6 are gay. What is the percentage of gay women inmates?

"Real gay women, I mean those who are gay on the streets, are about 15%. But everybody that 'plays' (involves themselves in a gay relationship) in here, that's about 40%. Because they don't have anything else to do in a penitentiary except play. I object to this because I don't like a straight girl coming in and playing with me because I'm gay and she doesn't have anything else to do. I don't like her using me as a male substitute. I really get ticked off about that."

Are there women like you said who need protection and women who do the protecting? Are there roles here?

"There's a lot more role playing in here than out on the street. I've done a lot more role playing

in here than I ever did out on the streets. Because people say, 'Oh look at the new daddy that's in.' I've never been a daddy in my life! I can't father children! But as long as you walk with an aggressive walk, then they tag you as a daddy and that's what you're gonna be. My old ladies and I out on the streets always had like an equal relationship. Except that I always made more money than they did. But that's just the way it always came down. But I cook and sew and clean better than any old lady I've ever had. So I don't see why I have to be a daddy. But when you come in the penitentiary, you gotta be one of the two."

That's the way it is?

## Part II. EFFECTS OF WOMEN'S LIBERATION MOVEMENT.

"Now that Women's Liberation has come around, it's changed a little bit. Like I've noticed that more girls are accepting you being a woman instead of being a male image or a butch or a dyke."

(to Ester): Have you seen any changes taking place in the straight or gay population in terms of roles? How do you feel about Women's Liberation?

"The dudes don't like Women's Liberation, I can say that much. I see it this way. I could give a fuck about what the dudes don't like. As long as it satisfies me that's where it's at for me."

(to Jeani): If you had to classify yourself, would you classify yourself as a feminine woman or more in the daddy/butch role?  
"I classify myself as a butch. A butch broad. The one Ester calls "her daddy". "

I've seen a lot of dykes grow their hair and try to identify as a woman. Is that happening in here?

Jeani: "In the compound now we don't have any short haired girls that are butches. This is something that's only happened within the last two years. We used to have one here who was very masculine. She wore men's clothes. Now everyone's going more toward the asexual thing. They're not trying to dress in drag as they used to. Not so much that they won't be noticed but so people don't say, 'Here comes a dyke and his broad'. Or, 'There goes a broad with a dyke'."

(Speaking with another group of women): Do women here know about Women's Liberation?

"There's more women coming in all the time that are more aware of Women's Liberation."

Have the staff changed?

"No, not at all."

What about the women themselves?

"Well, there's no Women's Lib programs. Any-one who comes in here, it depends on them and what they know from out on the streets. There's more younger women coming in all the time that are more aware of Women's Liberation."



Has that made a difference in how women here relate to each other?

"Yes, I think so. There's more free women coming in all the time. But as far as the institution is concerned, there's nothing you would learn here that would help you."

Forgetting about the staff and the Institution, are there some changes in the way you women relate to each other? Like on the outside they call it "sisterhood", a kind of close feeling between women.

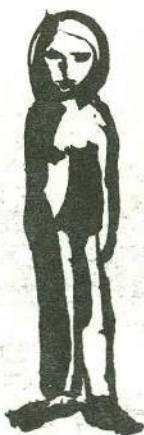
"Yeah, that happens a bit. But it doesn't have anything to do with the Institution. Its where their heads were at when they came in. A lot of women come in here more close minded than when they leave, especially about sexual liberation. A lot of them come in stone heterosexual saying, 'I'd NEVER be with a woman'. But then they're with women all the time. They might have been in the closet all the time and when they came in didn't know it! But they're not in it when they leave!"

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Terminal Island, cont.

Do the majority of women who leave the prison become homosexual?

"No. I'd say you'd have to have homosexual or bisexual tendencies before you came. I would say that the majority of people who have no homosexual relationships on the outside and do here are 'situational homosexuals'. Most of them go heterosexual when they leave."



Getting back to Women's Liberation...

(Another woman): "I think that Women's Lib has had an effect on the prison in general. I've been here for 4 years, going on 5. I don't know if this is what you mean, but there was a time when we went to 'the hole' for P.C.s. That's not happening anymore. They're letting us talk and give lectures about how we feel. Like a while back Sandy and I had a talk with all the staff and we expressed our way of life. Those of us who are queer. I've been queer all my life. Like we talked about how it is with us and how we relate to a chick who's never had a relationship with a chick."

Do you think this is because of Women's Liberation or Gay Liberation on the outside, or is it just something that's happened?

"Yeah, it's more open on the outside now. It's out in front. Everybody's talking, doing it. I think that is the reason for it."

(Another woman): "I think a lot of people are changing nowadays. Like the role playing aggravates me. If a woman is a woman and she loves another woman, I want them both to be women. The role playing is cultural."

Did you have these ideas before you came?

"Yeah."

How long have you been here?

"A year."

### Part III: CULTURE AND GOVERNMENT

"A lot of people are scared around here because everytime you stand up for something you lose something."

Is there some kind of emphasis placed on whether you're doing 'good time' or 'bad time'? Like what happens if you come in and either smart off or just stand up for what you believe in?

"I feel that you don't have to necessarily smart off. If you stand up for what you feel is right or voice your opinion, I definitely feel you get a racist jacket." (A jacket is an inmates prison record.)

A what jacket?

"Not racist, but liberal, an instigator, a radical, a liberator or a leader. That gets put on your jacket."

Do those people get harder time than others?

"Yeah. Definitely."

Could you point out some people like that here?

"Yeah, you're talking to one."

Tell me about some problems that you've run up against.

"I've been on the Terminal Island Council which is supposed to be a liason between the inmates and the staff. After being on it for over a year, I don't feel its anything but a pacification to keep down any trouble that might happen. And then the liason gets the shit end of the deal."

(Another woman): "Like a broad came in from a furlough. She went home for 24 hours. She came back and they gave her a pelvic right on the R and D table which is the receiving and discharge counter where we get our pack-ages. They could have taken her to our hospital, but the truth was they didn't want to upset the other girls on the compound. They didn't want this girl to escape from the office. Like if she had something (drugs, contraband, etc.) she would have run and they could not have given her a bust. Now the chick was real upset and nervous. She had just been down for about 6 months. So when she came back in and they started harrassing her like this, she started throwing up. They asked her for a U.A. (urinalysis). She couldn't go to the bathroom. She complied to the pelvic and they saw nothing was in her stomach because she was throwing up. Her eyes were not dilated and the nurse said she didn't appear loaded. So

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they took her to the hold . They gave her some castor oil and left her there until she went to the bathroom."

Were they afraid that she might have been taking stuff on the outside?

"No. They thought she might be bringing it back from her furlough. So anyway, I went to the officer and told him, 'Hey, why don't you give us some answers? Who's ordering all this?' He says, 'I can't say at the time; I don't know. I'm just following orders.' They wouldn't let us talk to anyone else. I went to the chairman of the Officer's Advisory Board that we meet with. I couldn't get any action from them either."

Is there a group or a place where you unofficially get together and do some of the things that the Council is supposed to do?

"We all get together at a compound meeting. But there isn't much unity here. Some people will just want to study, like right now most of the girls are on study. Its just the long timers who want to get up and stand up for what they believe and what they want. A lot of people are scared here because every time you stand up for something you lose something."

Like what?

"When you get your sentence from the court, the judge gives you days that you can work off. Like I'm doing 6 years and I got 8 days. That is 'good time'. You gotta earn it."

Are there any other problems here?

"I feel that the staff really gets on an authority trip from time to time. Maybe its because we just got a new warden or because of elections. There's always heavy come downs behind elections."

(Another woman): "Then too, whenever the officers are running for a higher grade, that means higher pay, they come full force on us. One officer was seeking a promotion here just recently. Officer Anderson had been here longer than Officer Rigley. Well, Rigley got the promotion up from a 7 to an 8. So Anderson is right now taking it out on a whole lot of girls by giving a lot of D.R.s. She wrote 28 in one day! That's what all the officers write in one week."

What's it like racially here? Is the staff racist?

"I think there's a lot of color consciousness. I don't necessarily see it in the staff."

What do you mean 'color consciousness'?

"Saying, I'm black, I'm white, I'm brown. Making a thing out of it."

Is it what you would call a liberation expression or more of a friction between races?

"There's not much out right friction. Its mostly pretty undercover. You don't notice it unless you might be right there in the group. An example is when a black officer, Johnson, got fired. The black girls got together and called a compound meeting. This made the white girls pretty upset because a lot of us liked Johnson too. So they saw we were upset and they called us into the meeting."

Can anyone call a compound meeting?

"Yes, whenever something happens you can call a meeting. But like I said, we usually don't call them because there's not that much interest."



Who comes to a compound meeting?

"Anyone who dares! Anyone who knows what the issues are about."

What groups hang together and what is the hanging together based on?

"I would say the blacks hang with the blacks, the chicanas with the chicanas. Whatever bag you're in. The homosexuals with the homosexuals, the dope fiends with the dope fiends. Where ever you would seek your friends on the outside, we do the same."

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"I would like to make a motion that this Committee send a note to the Rev. Troy Perry requesting that, ' When referring to God in his services, he use either, 'He or She' or the androgenous pronoun, 'it.' " Beth Elliott

of 1970-1971's extremely successful Lesbian Feminists, the empty Saturday nights at the Women's Center Coffee House.



Secondly, I agree with Ms. Fisch. The L.A. Women's Center's most organized and stabile accomplishment seems to have been keeping the same address for over two years. This is not to say that the Center has not been the womb for a great many successful, if short-termed, programs and groups. At its strong points in 1970 and 71, it gave birth to a large V.W. repair program and numerous C.R. groups. However, the staff of the Center since it's inception has adopted what has been erroneously referred to as a 'feminist attitude' toward structure, namely, "let's not have any". Because feminists have rebelled against the beaurocratic, elitist types of organizations rampant in our male-dominated society (i.e., the U.S. Government, Community Chest, U.S. Steel, Catholic Youth Organization, ad infinitum), there has been a tendency on the part of some purist and hasty sisters to throw the baby out with the dirty water. Recognizing that heavily or wrongly structured programs and organizations stifle growth and independence, some women have simply assumed that the necessary solution is "no structure produces growth and independence". This analysis fails 1) because its a non-sequitor and 2) because it is utopian and unrealistic to assume that women who have been oppressed and rendered ineffective by one set of values, can or should immediately function effectively under another set, or no set. Example: A woman walks into our Women's Center. Just in from suburbia or

the city itself, she might need/want any number of things (i.e. how to get divorced as quickly as possible, easily and cheaply as possible, the name of a qualified feminist doctor for an abortion, a lawyer who can help her keep her kids when her husband tells the judge she's a lesbian, a little support from women whom she heard think the way she does, free time and the wish to devote some of it to other women like herself, a place where she as a lesbian can get in touch with being a woman, etc., etc., etc.)

In any of these cases, and the L.A. Women's Center has seen them all, these women need to be met at the door by other women who can give her some answers or at least a warm hello. These women need to be met by other women who know what they're doing and, preferably, why. I have personally seen dozens of women who have walked into D.O.B., Lesbian Feminists, and the Women's Center with these questions. I have also seen them walk out 10 frustrating minutes later. Someone, if there was anyone there, wrote down their name and phone number, and told them to come back next Tuesday night. I have seen them come back. Maybe once, or twice. People get disillusioned quickly.

I used to walk around the Women's Center saying, "Doesn't anyone here know what the fuck is happening?" Now I say, "Apparantly, no one (at least no one I ever met) does."

What does it mean that the L.A. Women's Center is closing? Does it really mean that it is going to start over again in Echo Park doing bigger and better things. I don't think so. Does it mean that there aren't enough feminists and/or lesbians in L.A. who need a place, or the services, a women's center has to offer? I've heard some women say, "We just aren't into going to a Center, participating in organized programs anymore, we've done that." That always makes me wonder about the thousands of women who never went at all, and the hundreds who went and left empty handed. Or does it mean that the Feminist Movement is over and places like a Women's Center are no longer viable because they have nothing more to give or no one who wants it?

Or does it mean that perhaps we (who are supposed to know what we're all about and communicate this to other women) have fallen short. Fallen short is okay if you know *why*. Very few of us have backgrounds in organization, planning, developing resources, systems analysis, etc. And that's okay too. But the game we're playing is too important to be cut down or wither away from ignorance. Yes, we want a different society, we want new ways of doing

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## CROSSCURRENTS

### BALTIMORE:

A Lesbian Speaker's Bureau has started out of the Baltimore Women's Center. Two Speakers are sent out for an adjustable fee of \$25. They will not speak to all-male groups.

### SEATTLE

In a Washington Superior Court decision in September, two Seattle mothers who are lovers were allowed to keep custody of their six children after divorce proceedings. However, they must maintain separate households.

### SAN FRANCISCO

A Public Relations Primer for Movement Groups has been released by the National Lesbian Information Service. "The Primer is written for the non-professional and includes examples of all relevant points, including: How to deal with reporters, where and when not to criticize them, how to write a press release and what it can do for a group." This twelve page booklet is available for one dollar plus 25¢ for postage and handling. From: NLIS, PO Box 15368, Station A, San Francisco, Ca. 94115 (also from NLIS, their fall/winter 1972 catalogue of services monographs, pamphlets and games).

### MINNEAPOLIS

The first issue of Gay People and Mental Health. A monthly bulletin was distributed in October. The intention of the newsletter was printed in statement form by Cindy Hanson and John Preston: "We have a self-identity as individuals as being a part of the Gay Liberation movement, but we feel that this type of newsletter cannot be limited to reporting only those things which we agree with... We hope to produce an open forum, not a propaganda sheet. This newsletter is not intended as another publication for the Gay Community alone, it is also for those who work with gay people and who are desperately looking for direction and resources."

The publication is available for \$6.00 per year from: Gay People and Mental Health, box 3592, Upper Nicollet Station, Minneapolis Minn, 55403

### MICHIGAN

After a year long struggle, a referendum which would have permitted abortion on demand was defeated on November 7 in Michigan. The referendum which would have allowed abortion for women up to twenty weeks pregnant in a hospital, by a licensed physician, by the woman's consent was defeated 1,843,803 to 1,175,830.

Members of the Abortion Referendum Committee believe that the failure of the abortion issue in their state has set back the abortion movement ten years. (Off Our Backs, Nov., 1972).

### SPANISH CAMPS FOR HOMOSEXUALS:

At the Sex Seminar in Aarhus, Denmark, September 11th, the gay groups present accepted the proposition made by the RFSL, a European based gay organization, that a joint protest should be made against the Spanish Government concerning the frightening cruelty against gay people in Spain. Part of the protest campaign is to inform the press about this country's activity.

The Spanish government has been arresting and imprisoning gay persons in specially erected "rehabilitation" camps. Any group knowing further information about this oppression is urged to write to: RFSL, % Nicheal Holm, International Secretary, Box 360, 70 Aseda, Sweden. The material will then be sent to various authorities in Spain and to Spanish embassies in other countries.

### WASHINGTON

Women in Congress now comprise 3.2 percent of the total as fourteen women prepare to take their seats. Nine incumbents were returned: Leonore Sullivan (D.Mo.), Patsy Mink (D.Ha), Bella Abzug (D.N.Y.), Edith Green (D.Ore.), Shirley Chisholm (D.N.Y.), Margaret Heckler (R.Ma.), Ella Grasso (D.t.), Martha Griffiths (D.Mi.), and Julia Butler Hanson (D.Wa.).

Five newcomers will be sworn in: Pat Schroeder (D.Col.), Yvonne Braithwaite Burke (D.La.), Barbara Jordon (D.Tx.), Elizabeth Holtzman (D. N.Y.), and Marjorie Holt (R.Md.).

### BARNARD gets LAB of Lesbians:

Lesbian activists at Barnard College (New York), L.A.B. is an officially registered organization which intends to reach all lesbians and women who are concerned with gay issues on campus. L.A.B. urges all women to communicate, understand and accept each other and hence dispel "sexist labels." Contact L.A.B. at ; Room 106, McIntosh Centre, Barnard College, 3001 Broadway, New York, New York 10027.

### MENSTRUAL EXTRACTION KIT, FEMINIST PATENT, ACCEPTED:

Los Angeles Feminist Health Center staff member, Elenor Snow announced December 5th that, "We just got the word that the Del'Em (Menstrual Extraction Kit) has been accepted and is going through patent procedures." The Del'Em, invented by Center co-director Lorraine Rothman, has been used on an experimental basis by women's groups advanced in Self-Help Health care. Essentially the use of this kit shortens a woman's menstrual period from the usual 5 to 6 days to five minutes.

### Milestones or mill stones?!

George Hamilton got married. To a woman.

Jane Fonda and Tom Hayden have announced their upcoming betrothal. "The bells are *ab* ringing for . . ." Wonder who is more disappointed; her father or the Feminist Movement?

# Ann Dee is ...

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#### Yogurt Conspiracy, cont.

I think it was really crucial that we did not compromise ourselves in the way we behaved, acted or talked in or around the courtroom. We were just our normal selves. There are some of us here very set in following a homosexual orientation. There has been no discension between gay and straight women. Had we all played a little game (of pretending to be straight) while in court, that would still be a battle to be fought. But we just refused to be cowed by that anymore; by people saying, "you have to act or behave in this way or that way or you'll alienate others". It's really a turn-on that an issue like this has brought all women together in a way we always knew it should. We have to face it, we are all down as long as any one of us is down."



ain't I  
a woman?

P.O. 1169  
Iowa City, Ia. 52240

lyr. \$5; institutions \$20  
overseas \$13  
published by a lesbian collective

## Letters to the Collective

Dear Tide Collective:

Hurray, content of the Tide is also climbing tremendously. Fine looking rag...really!

All my humblest smiles of appreciation go to Del for one-half of a brilliant article...sitting on myself getting impatient for the second half. Thank God that though we may often differ in our political and philosophical perspectives, we can still be honest. And as we are fond of saying down here behind the Orange Curtain, "Well, here we are at the beginning...again."

Much love,  
Bye,

Tessier

December 6, 1972

Hi -

Enclosed is my check for a subscription to Lesbian Tide. I enjoyed the sample copy I sent for previously.

Believe me, your publication served to me as water in the desert to a parched traveler.

I really enjoy my work but that cannot fill a 24 hour day. I'm so fed to the teeth of a constant diet of conversation geared to heterosexual sex; which is the predominant topic of my fellow workers.

I'm in my 40's now and came out many years ago. I'm happy as a lesbian and know that accepting my own identity as such was the only way to establish a homeostatic balance; to enable me to function to the fullest capacity in all areas.

The government takes a dim view of homosexuality so I can't very well come out and say "I'm gay, you don't know how boring your chatter really is".

Have you sisters any suggestions how I can meet sisters in this area, or Albuquerque?

I can't think of any more ways to extend this sterile attempt at conversation so I'm merely thanking you in advance for my future editions of the magazine.

Am grateful for the plain envelope too. Seal it well! Some joker in this apartment house had glanced at my copy sample. I'd be glad to share it, but in the wrong hands it could hurt me at my job. Three months hasn't given me that much tenure, you know.

In Sisterhood,

(name withheld)  
New Mexico

Collective's Note: Any woman in the New Mexico area wishing to contact this sister, write "New Mexico" c/o Tide Collective. It will be forwarded to her.

6 December 1972

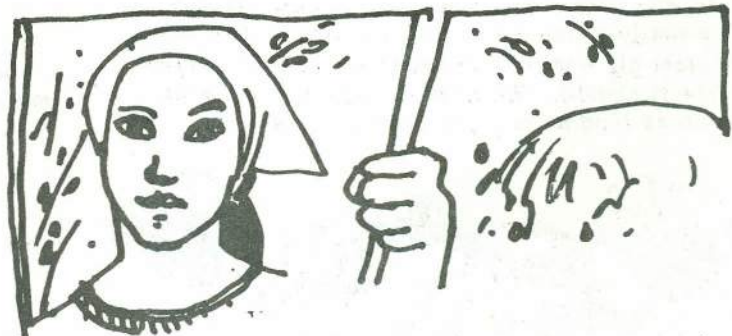
Dear Tide Collective:

Thanks for your recent letter; enclosed is the latest copy of GIN (Gay International News). Because of high postal costs, we'll be sending future issues via surface mail and will look forward to getting Lesbian Tide in return.

Personally, I like Lesbian Tide; good mixture of news and articles. Only minor criticism is the astrology article which I found somewhat irrelevant, but then I suppose many readers find it interesting.

Best wishes,

A. Kerskovitz  
for G.I.N. Collective  
London, England



## LETTERS TO THE COLLECTIVE

Dear Tide,

I am writing to you to inquire about the Lesbian Mother Organization I have read about in the Lesbian Tide. In fact, as soon as I can gather together \$5 I plan to subscribe personally. Anyway, there are a few women here in Norman and Oklahoma City, who because of hassles as professionals - doctors, lawyers, law students, etc., cannot be as open as we would like to be but at the same time know there are many other women like us. Women who are married, but Lesbian. Women with children. Women - professionals, who because of the Feminist movement are finally admitting their own selves.

We have a Gay Community Alliance Organization at the University of Oklahoma, but I can't and don't want to join the younger group because those of us with children are not very welcome. Anyway, your organization sounds interesting and might be for us. I am especially interested in what legal actions have occurred and with what results. I'm not as old as my letter implies. I'm 26 (which could be considered such).

Our problem is contacting as many women as we can with as little publicity. Any help along this line would be appreciated.

Any meeting materials or outline would be more than a little appreciated.

Thank you,

In Sisterhood,

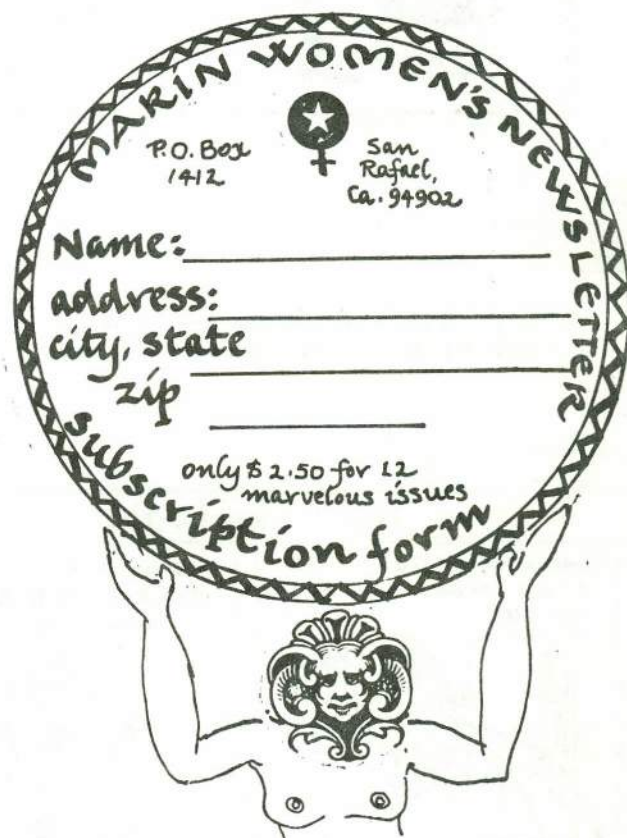
Katherine M. Frings  
1211 Lakecrest Drive  
Norman, Oklahoma 73069



Where?, cont.

things, new forms of analysis of what we are doing, why, and how to change. Half the battle is wanting to change things and the other half is knowing how. Rhetoric is cheap. Read the right books often enough, go to a few appropriate meetings. You will experience a change in vocabulary, and perhaps arrive at some deeper questions. Like, "What is to be done?" "What can I do?", "Where should I go?" Yes, we need feminist programs, consciousness raising groups, actions, involvement? Women need a place that is theirs. But that's really not all there is. If we don't like what male society has laid on us, we had better find, learn new ways. Talking about our discontents gets to be a bore after awhile.

Maybe the L.A. Women's Center got to be boring. It's important to know why.

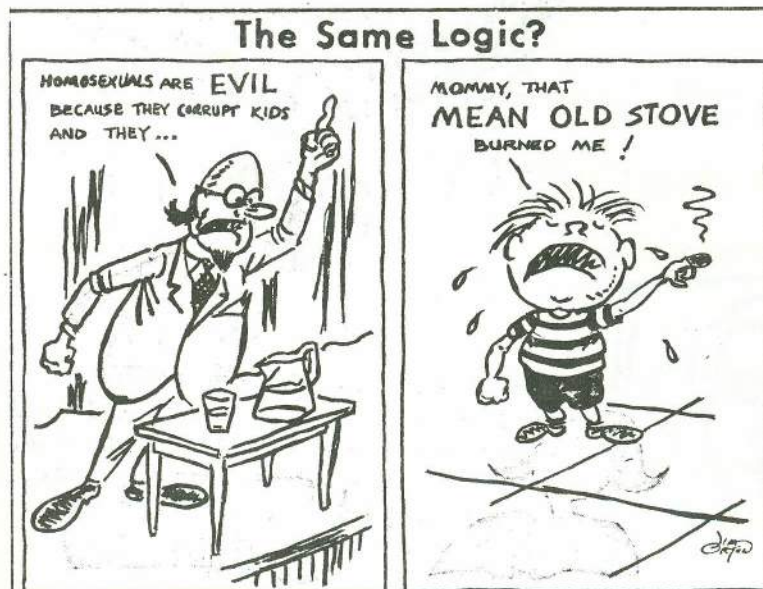


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# LAUGHS



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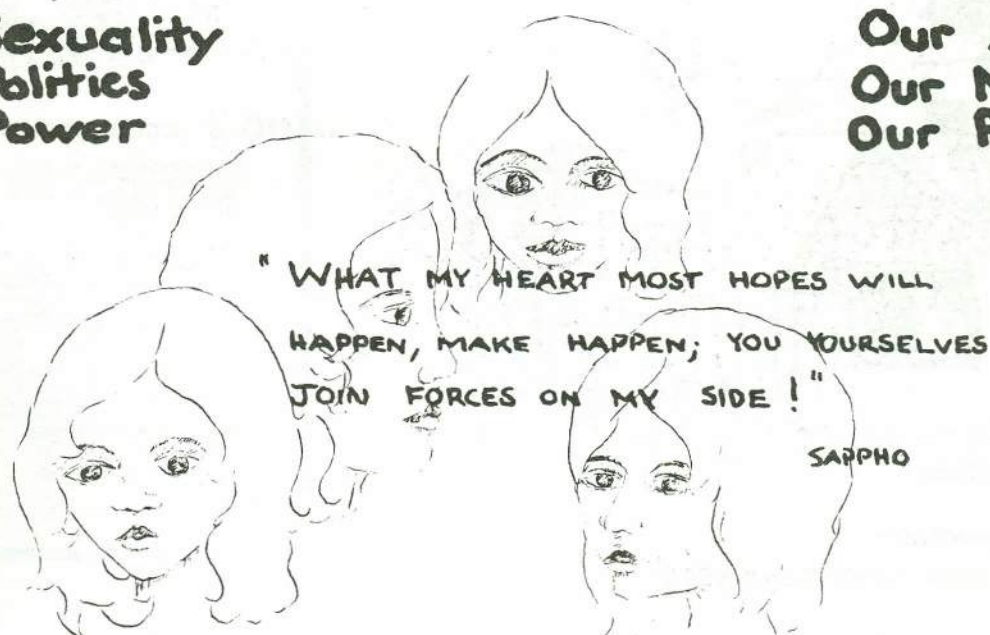
*I even told them that, if they kept me on, I'd work for the same money that Ruth and Sue are making.*

"Mothers are like that....."

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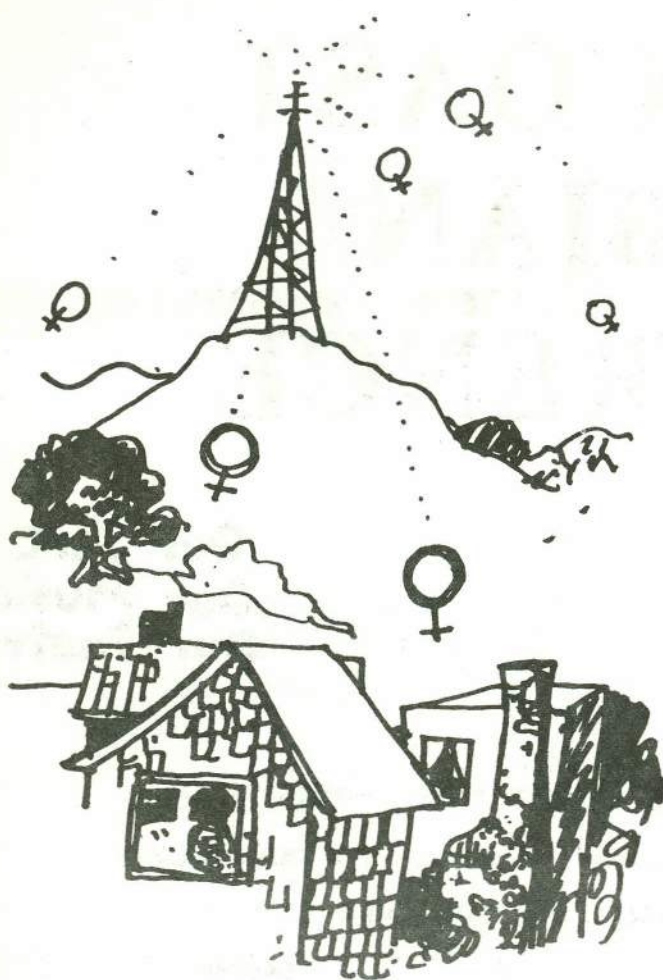


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PLEASE CUT OFF AND MAIL TO: WEST COAST LESBIAN CONFERENCE % BARBARA MCLEAN, 508 NO. ALTA VISTA BLVD., LOS ANGELES, CALIFORNIA 90036



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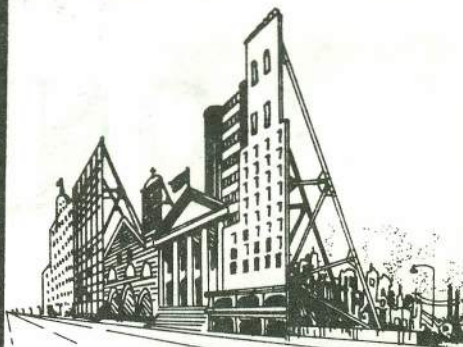
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## WHERE IT'S AT . . .

### CALIFORNIA

**SANTA BARBARA** (area code 805)  
 Isla Vista Women's Center:  
 6504 Pardall, Goleta, Calif. 93013, 968-5774

**LOS ANGELES** (area code 213)  
 Counseling:  
 Bernice Augenbraun 479-6349  
 Crises Line:  
 748-1904 Personal Services (jobs, etc.) 748-0123  
 Emergency (Lesbian Tide Office):  
 (problems of immediate concern, counseling, information, services)  
 Jeanne Cordova 656-1049 Barbara McLean 934-6593  
 Gay Community Services Center and Hotline:  
 (24 hours) 482-3062 1614 Wilshire Blvd., L.A. 90017  
 Gay Mothers Information:  
 Donna Smith 764-9118  
 Health Care:  
 Feminist Women's Health Clinic  
 746 So. Crenshaw 936-7219 (self-examination, pregnancy  
 screening, and abortion referral) Call for appointment (run by  
 feminists); free; donations accepted  
 Women's Clinic  
 6423 Wilshire, 655-5410 (pregnancy tests, pap smears, tests for  
 breast cancer, birth control, VD treatment referrals, and abortion  
 referrals) Call for appointment. (all men doctors) Free donations  
 accepted.  
 Women's Gynecology Clinic  
 Soon to be open every Tuesday night. Volunteers and donations  
 needed. Gay Community Services Center. Free. 482-3062

**Legal Aid:**  
 G.C.S.C. 482-3062. Alan Saltzman (attorney) 461-3464  
 Women's Center (divorce cases) 937-3964

**Lesbian Feminists:**  
 Women's Center 937-3964

**Lesbian Research Information:**  
 Anne Hensley 828-6395 or 764-9118

**Metropolitan Community Church:**  
 2201 So. Union 748-0123  
 M.C.C. 'Hot Line' Crisis Intervention Center  
 24 hours. If you need help, call 748-1904

**Metropolitan Community Temple:**  
 2201 So. Union 372-0860

**National Organization for Women (N.O.W.):**  
 278-0680 278-0286 8864 West Pico

**Women's Center:**  
 1027 So. Crenshaw 937-3964  
**ORANGE COUNTY** (area code 714)  
 Radical Lesbian Feminists & Abortion Referral:  
 Women's Center 429 Sycamore, Santa Ana, Calif. 836-1213

**SACRAMENTO**  
 Gay Community Services Center  
 1730 17th Street  
**SAN DIEGO** (area code 714)  
 Gay Information Center  
 263-1411

**Lesbian Feminists**  
 Pat Cluchey, 1630 19th St., 92101, 232-1914

**Tres Femmes**  
 Box 8205, San Diego, 92101 753-7400

**SAN FRANCISCO** (area code 415)  
 Gay Liberation Book Service  
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 Gay Women. P.O. Box 40397, San Francisco, 94140

### Women's Switchboard

771-8213

### VENICE (area code 213)

West Side Women's Center  
 218 West Venice Blvd. 823-4774

### GEORGIA

#### ATLANTA

Atlanta Lesbian Feminist Alliance  
 P.O. Box 7963, Atlanta, 30309

### NEW YORK

#### NEW YORK CITY

Lesbian Food Conspiracy  
 Women's Building, 243 W. 20th St.  
 691-1860 Every Wed. 3 PM - 7 PM  
 MS Magazine  
 370 Lexington Ave.

### NEW JERSEY

Daughters of Bilitis  
 419 Balyston St. No. 414

If your political or service organization is oriented toward  
 gay women and you would like to be listed in the  
 Lesbian Tide, please send information and description to:

Tide Collective  
 1124½ No. Ogden  
 L.A., California 90046

## TIDE

### BULK RATES:

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Back issues of The Lesbian Tide, from September  
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 Papers, etc. Prices available upon request.

FOR INFORMATION ON WHERE IN  
 YOUR AREA THE TIDE IS SOLD:  
 CONTACT THE TIDE COLLECTIVE

# calendar

(See "Where It's At" for phones and addresses.)

- MONDAYS**            **LEGAL COUNSELING** 5:00 — 7:00 pm at Gay Community Services Center (G.C.S.C.).  
Call for appointment.
- TUESDAYS:**        **LESBIAN FEMINISTS** meet at 8:00 pm — Women's Center  
**ALCOHOLICS TOGETHER** 8:00 pm at G.C.S.C.  
**LAVENDER LADIES** 8:00 pm — Metropolitan Community Church
- WEDNESDAYS:**    **LESBIAN MOTHERS** 8:00 pm every other week. Call Conna Smith 764-9118.  
**GAY AWARENESS RAP** (mixed) 7:30 pm at G.C.S.C.
- THURSDAYS:**      **TIDE COLLECTIVE** meets 7:00 pm. All sisters who want to help are welcome.  
1124-1/2 North Ogden (2 blocks East of Fairfax, 1/2 block North of Santa Monica Blvd.).  
**GAY AWARENESS RAP** (women) 7:30 pm at G.C.S.C.  
**GAY LAW STUDENTS** 9:30 pm at G.C.S.C.  
**TRANSSEXUAL COUNSELING GROUP** 7:30 pm at G.C.S.C.  
**ORIENTATION** (for women) to the Gay Community Services Center: 7:00 pm.
- FRIDAYS:**            **FUNKY DANCE** 8:30 pm Troupers Hall; 1625 North LaBrea Avenue  
**GAY YOUTH** (under 21) 7:30 pm at G.C.S.C.
- SATURDAYS:**        **SISTERS COFFEEHOUSE** 8:00 pm at the Women's Center.  
**SABBATH SERVICES** 8:30 pm at Metropolitan Community Temple
- SUNDAYS:**            **CHURCH SERVICES** 10:45 am and 7:30 pm at Metropolitan Community Church.